

درس في

التربية الإسلامية

Lessons In Islāmīc Development

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Imām Ibn Al-Qayyim (d. 751H) رحمه الله said,

“Whoever pays no attention to teaching his child that which will benefit him, and he leaves him to waste away without care, then he is extremely sinful. Most children are corrupted (and led to failure) due to their parents. They pay no attention to them and leave off teaching them the obligations of the religion and the Sunan. So they ruin them whilst they are still children. And they (the children) are not able to benefit themselves, and their parents do not benefit them.”

See Tuḥfatul-Mawdūd fī Aḥkāmīl-Mawlūd, p.80

At-Tarbīyyah Al-Islāmīyyah – Islāmic Development

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

At-Tarbīyyah in Islām is one of the most important aspects of the religion of Islām – the whole religion is based upon Tarbīyyah (i.e. the education, development and upbringing of the people). This starts first and foremost with educating ourselves, then our families, and then the community at large.

We need to educate ourselves and the next generations on the principles of Islām, especially at a time where Fitnah (trials) and Shubuhāt (doubts) are affecting our youth and their understandings. Verily, we are living in a time where there is a battle between hearts and minds.

So, this Tarbīyyah is most important with respect to our children, so that they are brought up upon the correct path of Islām. Because of this, many of the scholars take care in discussing this aspect of Tarbīyyah more so than the others.

Living in the west is only getting more difficult for the Muslims, and so it is even more important that we raise our children with the knowledge of Islām. Tarbīyyah is of upmost importance, as the Muslims need to be equipped so they remain firm in the face of this ideological war.

I will discuss the different types of Tarbīyyah; the Tarbīyyah we need as adults, as well as the Tarbīyyah we need to teach our children and the next generation.

Indeed the Book of Allāh (Qur'ān) and the Sunnah of the Prophet (ﷺ) encourage us to bring up our children correctly; ordering us with righteousness and good conduct ourselves, as well as ordering us to prevent our families from falling into that which would result in their own destruction. As Allāh سبحانه وتعالى says,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones." Sūrah At-Taḥrīm (66): 6

And in the Sunnah, Allāh's Messenger (ﷺ) said,

"Every one of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them; a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children, and is responsible for them; a slave is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 2554) on the authority of ‘Abdullāh Ibn ‘Umar (رضي الله عنه).

Also Imām Ibn Al-Qayyim (d. 751H) رحمه الله said some beautiful words on the importance of teaching children,

"Whoever pays no attention to teaching his child that which will benefit him, and he leaves him to waste away without care, then he is extremely sinful. Most children are corrupted (and led to failure) due to their parents. They pay no attention to them and leave off teaching them the obligations of the religion and the Sunan. So they ruin them whilst they are still children. And they (the children) are not able to benefit themselves, and their parents do not benefit them."

See Tuḥfatul-Mawdūd fī Aḥkāmīl-Mawlūd (p.80)

Definition of Tarbiyyah

What is Islamic Tarbiyyah?

Linguistically the word means to increase, establish, protect, grow, to care, to educate, to provide, to discipline, increase and nurture.

Islāmically, it is the development, upbringing and education for the Muslim that is based on what is found in the Qur’ān and Sunnah. A sound Islamic upbringing should cultivate.

So Tarbiyyah is to develop all aspects of personalities according to Islāmīc principles and to establish the ultimate goals of Sharī’ah in all fields of life.

Qualities of A Murabbī (Mentor/Guide)

As far as Tarbiyyah is concerned, certain attributes are vital in the life of a guide and mentor. I will mention only a few even though there are many points that can be mentioned.

1 - Sincerity

This is the key feature in any work in Islām – without it our deeds will not be accepted. This belief in the necessity of having Sincerity for every deed, and the obligation to make the intention proper, is based on Allāh's سبحانه وتعالى words:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ

"And they were not commanded except to worship Allāh (being) sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakāh (poor due). And that is the correct religion." Sūrah Al-Bayyinah (98): 5

Moreover, Allāh سبحانه وتعالى said:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

"Say (O Muḥammad): 'Indeed, I have been commanded to worship Allāh (being) sincere to Him in religion.'" Sūrah Az-Zumar (39): 11

We also know this from the great narration about the importance of having the correct intention. It was narrated by ‘Umar Bin Al-Khattab (رضي الله عنه): I heard Allāh's Messenger (ﷺ) saying,

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended..."

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 1)

Imām Fuḍayl Ibn ‘Iyāḍ (d. 187H) رحمه الله was asked:

"What does the most sincere and correct deed mean?"

He replied:

"If one's deed is done sincerely but in a wrong way, it would not be accepted; if a deed is done in a right way but not out of sincerity, it would not be accepted. A deed is only accepted when it is done out of sincerity and in a right way. A sincere deed that one does for Allāh's sake and in a right way means that a person follows in the Sunnah [of the Prophet ﷺ] in doing it."

See Al-‘Ubūdīyyah of Shaykhul Islām Ibn Taymīyyah (p.76)

Hence, if these two conditions or any of them are neglected, one's worship will be invalid. One's intention is to work for Allāh only.

Nowadays, we see the issue of celebrity speakers, some who only speak at gatherings if there is a full house of attendees. Be warned about those speakers who have compromised parts of the religion to please the disbelievers and just looking for more likes and fame.

‘Umar Ibn Al-Khaṭṭāb (رضي الله عنه) reported: The Messenger of Allāh (ﷺ) said,

"Verily, among what I fear most for my nation is every hypocrite with a knowledgeable tongue."

In another narration, ‘Umar (رضي الله عنه) said,

"His tongue is knowledgeable, but his heart and deeds are ignorant."

Recorded in Musnad Aḥmad (no. 140). Classed Ṣaḥīḥ by Shaykh Aḥmad Shākir in his checking of Musnad Aḥmad (1/86)

We as mentors must understand that success is not measured on how many people you can draw in, but success is only for our actions to be accepted by Allāh.

"Perhaps there may be more Barakah and benefit in a small sincere gathering than a larger gathering in which not everyone's heart is present."

Whether it is a stern admonition or counselling with love and affection, all our actions must be based on complete sincerity and not for fame or any other intention.

I have quoted some warnings given by our righteous Salaf about seeking fame and status amongst the people:

Imām ‘Abdullāh Ibn Al-Mubārak (d. 179H) رحمه الله said: Sufyān Ath-Thawrī (d. 161H) رحمه الله said to me:

"Beware of fame. Everyone I met warned me about fame."

See As-Siyar (7/260)

Imām Al-Fuḍayl Ibn ‘Īyād (d. 187H) رحمه الله said:

"Whoever loves to be mentioned, will not be mentioned; and whoever dislikes to be mentioned, then he will be mentioned."

See As-Siyar (8/432)

Bishr Ibn Al-Ḥārith (d. 841H) رحمه الله said:

"The (person) that loves fame has not feared Allāh. He also said: Don't act in order to be mentioned and hide your good deeds like you hide your bad ones."

See As-Siyar (10/476)

Fame and Riyā’ (showing off) are illnesses that we need to fight on a daily basis when we are involved in working to calling people to the Ḥaqq (Truth).

The Salaf have warned us about this in many statements; ‘Aqīl Ibn Ma‘qil said: I heard my paternal uncle, Wahb Ibn Munabbih (d. 110H) رحمه الله say:

"Three signs of a hypocrite: when his alone he is lazy, he is energetic when in the company others and he chases after praise in all of his affairs..."

See Al-Ḥilyah (4/47)

Before we embark on the journey of educating others, we need to make sure that we are also working on our own hearts when alone and in public. If we notice that we are only righteous when amongst the people but are falling on sin and becoming lazy in worship when alone, then this is a serious problem for us. If we truly wish to educate others for the sake of Allāh, then that needs to be made apparent in our actions – especially those done in private.

Allāh سبحانه وتعالى says,

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

"Call upon your Lord in humility and privately; indeed, He does not like transgressors. " Sūrah Al-A'rāf (7): 55

Memorise the Supplications:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

*Allāhumma Innī A'ūdhu Bika An Ushrika Bika Wa Anā A'lamu Wa Astaghfiruka
Limā Lā A'lam(u)*

"Oh Allāh! Indeed I seek refuge with You that I associate in worship with You while I know and I seek Your Forgiveness For what I don't know"

Supplication for protection Against Showing Off (Ar-Riyā'): Recorded in Al-Adab Al-Mufrad (no. 113) on the authority of Ma'qil Bin Yasār (رضي الله عنه). Classed as Ṣaḥīḥ by Shaykh Al-Albānī in Ṣaḥīḥ Al-Jāmi' As-Sagḥir (3/233).

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Yā Muqallibal Qulūb Thabbīt Qalbī 'Alā Dīnik.

"Oh turner of the hearts (Allāh, the Most High), keep our hearts firm on your religion."

Recorded in Sunan At-Tirmidhī (no. 3522) on the authority of Shahr bin Ḥawshab (رضي الله عنه) from Umm Salamah (رضي الله عنها). Classed as Ṣaḥīḥ by Shaykh Al-Albānī in Ṣaḥīḥ Sunan At-Tirmidhī (no. 3522)

Qualities of A Murabbī (Mentor/Guide)

2 – Possessing Knowledge of What You Are Inviting To & Teaching

Regarding seeking knowledge of Islām there are two types of knowledge in Islām:

1. The first type is Farḍ Al-‘Ayn (individual obligation) knowledge:

This is compulsory for every single Muslim to know, whether male or female – no one is exempt from this type of knowledge. Concerning this part of knowledge, it is for every Muslim to learn and understand:

- a) At-Tawhīd – The knowledge of the Oneness of Allāh, His Beautiful Names and Attributes. Directing all acts of worship to Him Alone.
- b) Learning how to recite the Qur’ān – One must learn the rules of correct recitation which save the tongue from making mistakes and changes in meaning. E.g. Learn how to recite Sūrah Fātihaḥ correctly for Salah.
- c) Matters to do with Ṣalāh (prayer) – How to pray as the Prophet (ﷺ) prayed, and all rulings related to the prayer.
- d) Zakāh – The obligatory charity one must pay if they fulfil the conditions.
- e) Sawm – Fasting the month of Ramaḍān, when the fast begins and ends. The rulings related to fasting.
- f) Ḥajj – Pilgrimage if he or she can afford to do so. All the rules and regulations related to the Ḥajj.

2. The second type is Farḍ Al-Kifāyah (communal obligation):

That is knowledge that, if a few Muslims take care of, the responsibility falls off the shoulders of the people. For example, Ulūm Al-Qur’ān (Science of Qur’ān studies), Uṣūl Al-Fiqh (Principles of Fiqh), Muṣṭalaḥ Al-Ḥadīth (science of Prophetic narrations), and others.

The Importance of Learning The Religion

The one performing Tarbiyyah MUST have knowledge of what he or she is calling to; they should be well grounded in the fundamentals of Islām so one is sure they are not calling to any innovation.

Following the understanding of the Salaf us-Ṣālih (the pious predecessors) is the way to reach the correct understanding of the religion.

The importance of following the way of the Salaf has been mentioned in the Qur'ān, Sunnah and by numerous scholars of Islām.

Allāh سبحانه وتعالى says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"Say, This is my way; I invite to Allāh with sure knowledge, I and those who follow me. And exalted is Allāh; and I am not of those who associate others with Him." Sūrah Yūsuf (12): 108

‘Imrān Bin Ḥusayn (رضي الله عنه) said, The Prophet (ﷺ) said,

"The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation."

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 6695).

This narration shows us that the pious predecessors were upon guidance and goodness, and that they are worthy of being taken as an example and being followed.

Imām Al-Ḥasan al Baṣrī (d. 110H.) رحمه الله was in a gathering when he mentioned the companions (رضي الله عنهم) of the Prophet Muḥammad (ﷺ).

He then remarked:

"They possessed the most pious hearts of this ummah, were the most profound in knowledge and the least constraint. A people, whom Allāh chose for the companionship of His Prophet (ﷺ), so emulate their character and way, for by the Lord of the Ka‘bah, they are upon the straight path."

Recorded in Ash-Sharī‘ah by Imām Al-Ajurri, chapter: The virtue of all of the Companions –may Allāh be pleased with them.

Having knowledge is an essential quality when performing Tarbiyyah.

Imām Muḥammad Ibn Ismā'īl Al-Bukhārī (d. 256H) رحمه الله said: "Chapter: Knowledge comes before speech and action; and the proof is:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

"Then know that none has the right to be worshipped except Allāh and ask forgiveness for your sin, and also for (the sin of) believing men and believing women." Sūrah Muḥammad (47): 19

So He began with knowledge, before speech and action.

So, before starting the journey of Tarbiyyah, be sure to be studying knowledge with the scholars and always trying to increase in knowledge. We must remember that we need to educate ourselves before we try to educate others.

Studying and teaching others has a very high status in Islām. The virtue is mentioned in numerous narrations:

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allāh (ﷺ) said:

"Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their rewards at all."

Recorded in Ṣaḥīḥ Muslim (no. 2674)

‘Abdullāh Ibn ‘Amr reported (رضي الله عنه): The Prophet (ﷺ) said:

"Convey from me, even a single verse... "

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 3274)

Al-Qāḍī Abū Ya‘la (d. 458H) رحمه الله said:

"No one may enjoin good and forbid evil unless he understands what he enjoins and forbids... "

See Al-‘Amr bil Ma‘rūf li-Ibn Taymiyyah (1/21)

“Strive in seeking knowledge of Islām with the trustworthy scholars of Ahlus Sunnah.”

Brothers and sisters, remember the fruits of knowledge is to implement it, not to beautify oneself to the people and show how much we know to impress them. The following words should be written in gold – It is reported that Ḥabīb Bin ‘Ubayd رحمه الله said:

"Learn knowledge, understand it and benefit from it (live by it); and do not study it in order to decorate yourself with it, for if you live long you will likely see a time when knowledge will be used for beautification like a man beautifies himself with his garments."

Recorded by Ibn Al-Mubārak in Az-Zuhd Wa Ar-Raqā’iq (no. 1056)

We live in a time were living according to the true understanding of Islām and accepting all aspects of the religion like Da‘wah, Jihād, the capital punishment system in Islām (Ḥudūd) – e.g. cutting the hand of the thief – is referred to in a negative term as ‘strange’, ‘barbaric’ or ‘old fashioned’ – may Allāh save us from such understanding – many people compromise many aspects of the religion just to please the disbelievers or for more followers.

We must strive to stick to the true understanding of the Qur’ān and Sunnah in the way it was understood by the Salaf and never compromise to please anyone. A time will come when practicing Islām is like holding a hot coal as mentioned by our beloved Prophet (ﷺ).

Anas Ibn Mālīk (رضي الله عنه) reported: The Messenger of Allāh (ﷺ) said,

"A time of patience will come to people in which adhering to one’s religion is like grasping a hot coal."

Recorded in Sunan At-Tirmidhī (no. 2260). Classed as Ṣaḥīḥ by Shaykh Al-Albānī in Ṣaḥīḥ Al-Jāmi’ (no. 8002)

If we take a moment and think of our current situation the Muslims are facing around the world at this moment, it feels like that we are going towards that path.

May Allāh protect us and make our hearts firm on the truth. Āmīn

Memorise the Supplications:

رَبِّ زِدْنِي عِلْمًا

Rabbi Zidnī ‘Ilmā(n)

"O my Lord increase me in knowledge." Sūrah Ṭāhā (20): 114

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

Allāhumma Innī As'aluka 'Ilman Nāfi'an Wa Rizqan Ṭayyiban Wa 'Amalan Mutqabbalā(n)

"O Allāh, I ask You for beneficial knowledge, goodly provision and acceptable deeds."

Recorded in Sunan Ibn Mājah (no. 925) on the authority of Umm Salamah (رضي الله عنها). Classed as Ṣaḥīḥ by Shaykh Al-Albānī in Ṣaḥīḥ Ibn Mājah (no. 726).

Qualities of A Murabbī (Mentor/Guide)

3 - Patience

This is the fundamental attribute for the one who is giving Tarbiyyah to the youth – with patience one will be able to educate others much easily. In the field of Tarbiyyah the teacher is tested with many obstacles; first of all being when family or children reject what advice you give them and carry on in the life of sin.

We must understand that the youth are young and stubborn, so when we try to help them it may go in one ear and leave the other because they're not interested in it. This will no doubt make the mentor upset and angry, but we need to understand that they are not seeing the Dīn the way we are, and we must be patient in their development.

We should not be hasty in looking for results when performing Tarbiyyah. We may get frustrated seeing that our teaching and advising is not bringing any change to our family, friends, students etc, but we must maintain trust in Allāh and keep working patiently. We should also place ourselves in their shoes and consider how we would wish for someone to remain patient and sincere with us if we were in need to guidance. We need to be genuine in educating them and hoping for their guidance.

When looking for an example to follow we should look at the best of mankind the Prophet Muḥammad (ﷺ) and how he taught and nurtured the Ṣaḥābah despite all the difficulties and hardships. He transformed them with the help of Allāh into the best group of people on earth.

Once we look at the life of the Prophet (ﷺ), we notice how patient and tolerant he was with his people. Due to his great character, his words were easier to accept.

We must remember to be patient with our youth in our call, giving time for the message to sink into the heart of the believer, and not getting frustrated if they do not accept straight away – rather we should continue and always have trust in Allāh and know that the guidance of acceptance is only from Him

سبحانه وتعالى.

"The ones striving for this religion need to remember that - True Victory comes with Patience and Sacrifice."

Patience is made a condition of success and prosperity. Allāh سبحانه وتعالى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe! Endure and be more patient (than your enemy), and remain stationed and fear Allah that you may be successful."

Sūrah Āl-'Imrān (3): 200

Ibn 'Abbās (رضي الله عنه) reported: The Messenger of Allāh (ﷺ) said,

"Know that there is much good in being patient with what you detest, victory will come with patience, affliction will come with relief, and 'with hardship will come with ease.'" Sūrah Ash-Sharḥ (94): 4-5

Recorded in Musnad Imām Aḥmad (no. 2800). Classed Ṣaḥīḥ by Shaykh Aḥmad Shākir in his checking of Musnad Aḥmad (4/287)

Imām Ibn Al-Qayyim رحمه الله said:

"The path always starts with trials and tests, then comes the period of patience and reliance [upon Allāh], and the end is enlightenment, guidance and victory."

See Shifā' Al-'Alīl (p. 247)

Imām Al-Ḥasan Al-Baṣrī (d. 102H) رحمه الله said:

"Patience is a treasure from the treasures of Paradise, Allāh does not grant it except to his noble slaves."

See Majmū' ar-Rasāil (3/152)

Memorise the supplications:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

*Rabbanā Afrigh ‘Alaynā Ṣabran Wa Thabbit Aqdāmanā
Waṣurnā ‘Alal Qawmil Kāfirīn*

*"Our Lord! Pour forth on us patience and make us victorious over the
disbelieving people." Sūrah Al-Baqarah (2): 250*

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

Rabbanā Afrigh ‘Alaynā Ṣabran Wa Tawaffanā Muslimīn

*"Our Lord! Pour upon us patience and let us die as Muslims [in submission] to
You." Sūrah Al-A‘rāf (7): 126*

Qualities of a Murabbī (Mentor/Guide)

4 – Gentleness & Easy Going

Without doubt, a person's words, tone, style of conversation and general behaviour leaves an impression on the one he or she is speaking to. It is very important for the mentor to be kind and gentle when teaching or advising others. We know from the Qur'ān and Sunnah the virtue of being kind to others:

Allāh سبحانه وتعالى bestowed this quality upon His Prophet (ﷺ). He the Most High says,

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ

"And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you. "

Sūrah Āl-'Imrān (3): 159

Also, we find from the narration of 'Ā'ishah (رضي الله عنها) in which she reported: The Messenger of Allāh (ﷺ) said:

"O 'Ā'ishah, Allāh is gentle and He loves gentleness. He rewards for gentleness what is not granted for harshness and He does not reward anything else like it."

Recorded in Ṣaḥīḥ Muslim (no. 2593)

We need to always remember that generally the more easy going we are the more easier it will be to get along with others and for them to listen to us. The virtue of being easy going is found in the Sunnah of the Prophet (ﷺ). Ibn Mas'ūd (رضي الله عنه) reported: The Messenger of Allāh (ﷺ) said,

"Shall I not tell you for whom the Hellfire is forbidden? It is every person accessible, kind, and easy-going. "

Recorded in Sunan Tirmidhī (no. 2488). Classed as Ṣaḥīḥ by Shaykh Al-Albānī in Silsilah As-Sāhiha (no. 938)

‘Allāmah ‘Abdur-Rahmān Al-Mubārakpūrī (d. 1353H) رحمه الله said,

"It means, he is accessible to people... he is against harshness, easy-going in his character and generous in his personality."

See At-Tuḥfat Al-Aḥwadhī (2488)

Abū Hurayrah (رضي الله عنه) reported: The Prophet (ﷺ) said,

"Whoever is kind, friendly, and easy-going, Allāh will forbid him from entering Hellfire. "

Recorded in As-Sunan Al-Kubrā of Imām Bayhaqī (no. 20806). Classed as Ṣaḥīḥ by Shaykh Al-Albānī in Ṣaḥīḥ Al-Jāmi‘ (no. 6484)

Implement both of these characteristics when speaking to the youth about the religion; we need to show that we are also down to earth. Many times, we find ourselves thinking that we possess some knowledge and are far above our brothers and sisters who are struggling in their faith and we should not have any connection with them at all. Nor should we speak down to them when giving them advice. This is not from the fruits of knowledge; we need to be part of the community to bring real change, and not isolate ourselves in our bookshelves.

Shaykhul Islām Ibn Taymīyyah (d. 728H) رحمه الله mentions some important qualities when enjoining good and forbidding evil – he said:

"One who enjoins good must have three qualities: knowledge, gentleness, and patience. Knowledge comes before it, gentleness comes during it, and patience comes after it."

See Al-‘Amr bil Ma‘rūf li-Ibn Taymīyyah (1/20)

Qualities of A Murabbī (Mentor/Guide)

5 – Good Character

When we attempt to nurture and advise others, we should first spiritually nurture ourselves. The beautiful character of the Messenger of Allāh (ﷺ) played a key role in his Ṣaḥābah (رضي الله عنهم) adopting a most excellent character.

Allāh سبحانه وتعالى says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

"Indeed, in the Messenger of Allāh (Muḥammad ﷺ) you have an excellent example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much." Sūrah Al-Aḥzāb (33): 21

In the Sunnah we find the importance of having good character and its great virtue. ‘Abdullāh Ibn ‘Amr (رضي الله عنه) reported: The Messenger of Allāh (ﷺ) said:

"Whoever would love to be delivered from Hellfire and admitted into Paradise, let him meet his end with faith in Allāh and the Last Day, and let him treat people as he would love to be treated."

Recorded in Ṣaḥīḥ Muslim (no. 1844)

There are many Prophetic narrations that mention the virtue of good character. When we are performing Tarbiyyah with our families and the community it is vital to deal with everyone with good character.

The Prophet (ﷺ) had such a wonderful character that whenever he would speak to one of his companions they would walk away from him thinking they are the most beloved to him – this only happens when someone’s good character makes the people feel welcomed and a feeling of comfort when speaking to that specific person.

If we want to bring change, then this characteristic needs to be implemented to its fullest when dealing with the Muslims. Sometimes it may be just our character that has more effect on others than our words only – we must lead by example.

Imām Ibn Al-Qayyim رحمه الله said:

"The entire religion is good character, so the one who exceeds you in good character, has exceeded you in religion."

See Madārij as-Sālikīn (Vol. 2 pg. 307)

Imām Ḥasan Al-Baṣrī رحمه الله was asked about good character and he said,

"It is generosity, charitable giving, and loving kindness towards people."

See Al-Muwashā (1/28)

It is reported that Sufyān bin ‘Uyaynah (d. 198H) رحمه الله said:

"Verily, the Messenger of Allāh ﷺ is the highest standard; things are measured by him: his character, lifestyle, and behaviour. Whatever agrees with [these] is true and correct, and whatever contradicts [them] is wrong."

See Akhlāq Ar-Rāwī wa Ādāb As-Sāmi’ (8)

Imām Al-Fuḍayl Ibn ‘Īyāḍ رحمه الله said:

"Whoever has bad character has dishonoured his religion, his reputation, and his manhood."

See Tārīkh Dimashq (48/414)

Even though we may find the bad reaction of other Muslims when advising them to the truth we must try to maintain good character and not get angry.

Memorise the supplications:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ، وَالْأَهْوَاءِ

Allāhumma Innī A‘ūdhu Bika Min Munkarātil-Akhlāqi, Wal-A’māli, Wal-Ahwā’

“O Allāh! I seek refuge in You from reprehensible conduct, deeds and desires.”

Recorded in Sunan Tirmidhī (no. 3591) on the authority of Qutbah Ibn Mālik (رضي الله عنه). Classed as Ṣaḥīḥ by Shaykh Al-Albānī in Ṣaḥīḥ Sunan Tirmidhī (no. 3591)

Qualities of a Murabbī (Mentor/Guide)

6 – Wanting Good For Others

From the characteristics of a Murabbī is that he or she must want good for others and not have an evil and envious heart. When advising and teaching others we should have in our hearts that we want the person to be guided and to be saved from the fire and placed in the highest position in Jannah.

We should not give up on our families and communities; rather we should be patient and always strive for others to be upon good.

We find many people that have the sicknesses of the heart including jealousy, envy and bad opinions of other Muslims, and they themselves think they are high and better than everyone else and that good should only happen to them – this attribute leads one to give evil eye to others and want bad for others.

Wanting good for your Muslim brother and sister is found in many narrations of the Prophet (ﷺ). Anas Ibn Mālik (رضي الله عنه) reported: The Prophet (ﷺ) said,

"None of you will have faith until he loves for his brother what he loves for himself."

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 13) and Ṣaḥīḥ Muslim (no. 45)

Anas Ibn Mālik (رضي الله عنه) also said: The Prophet (ﷺ) said,

"The servant does not attain the reality of faith until he loves for people what he loves for himself of goodness."

Recorded in the Ṣaḥīḥ of Ibn Ḥibbān (no. 238). Classed Ṣaḥīḥ by Shaykh Al-Albānī in Ṣaḥīḥ At-Targhīb (1780)

We find from these narrations that a Muslim should always want good for his brother in faith; so how is it that so many Muslims are struggling with their faith and some of us are not even trying to help them to come on the right path.

The youth we have today can be our leaders of tomorrow if only they have understanding. Let us try after this isolation (lockdown) to be an organised Jamā'ah, calling others to good, and wanting in our hearts for others to be guided.

After advising our families and communities we should turn to Allāh and make supplication for ourselves and them to be guided, as true guidance is given only by Allāh, and we are just mentors and teachers. The one that cares for his Muslim brother or sister is the one who will try their utmost to be of support to bring them towards the truth.

Part and parcel of faith is also to hate for a person's brother the evil that he hates for himself. This has not been explicitly mentioned in the title narration (the first narration under this chapter) since it is implied: loving something means to hate its opposite.

See Kirmānī, Al-Kawākib Ad-Darārī, Ibn Ḥajr, Fath Al-Bārī.

True love for our brothers and sisters in Islām must go beyond mere lip service and translate into action. So, where a person is able to help his brother in good, he should do so.

“A strong community is one that is built on love, compassion and cooperation, not on hate, harshness and disunity.”

May Allāh give us the ability to have pure hearts that love and always want good for our Muslim nation. Āmīn!

Memorise the supplication:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

Rabbana-Ghfir Lanā Wa Li-Ikhwāninā Aladhīna Sabaqūnā Bil-Īmāni Wa Lā Taj'al
Fī Qulūbinā Ghillal-Lilladhīna Āmanū

"Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed..." Sūrah Al-Ḥashr (59): 10

What Should Be Instilled Into The Hearts of Every Muslim?

1 - The Tawhīd of Allāh

Tawhīd is defined as: Believing that Allāh is One with no partner or associate in His Lordship (Rubūbiyyah), divinity (Ulūhiyyah) and Names and Attributes (al-Asmā' wa'l-Ṣifāt).

The recognition of the greatness of Allāh must be firmly established in the hearts of the Muslims. Every opportunity should be used to educate them in this regard, and it should be the first thing we call to as a mentor, for true success and tranquillity is only found in the worship of Allāh Alone and following what He commanded and avoiding what He prohibited. Allāh سبحانه says,

وَالْهُكُمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

"And your Ilāh (Deity) is One Ilāh (Deity — Allāh), there is none worthy of worship but He, the Most Gracious, the Most Merciful." Sūrah Al-Baqarah (2):

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Mu'ādh bin Jabal (رضي الله عنه) reported: The Prophet (ﷺ) said,

"O Mu'adh, do you know what is the right of Allāh upon His servants?" I said, "Allāh and His Messenger know best." The Prophet (ﷺ) said, "To worship Him alone and to associate none in worship with Him. And do you know what is their right upon Him?" I said, "Allāh and His Messenger know best." The Prophet (ﷺ) said, "Not to punish them if they do so."

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 6938) and Ṣaḥīḥ Muslim (no. 30)

Tawhīd is to single out Allāh for all forms of worship, outwardly and inwardly, in speech and action. It is also to negate and reject the worship of everything other Allāh. Tawhīd is the purpose of a Muslim's life. Allāh سبحانه وتعالى says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn and mankind except to worship Me." Sūrah Adh-Dhāriyāt (51): 56

What is the meaning of worship?

Shaykhul Islām Ibn Taymīyyah رحمه الله said concerning the meaning of worship:

“Worship (Al-'Ibādah) is a comprehensive term covering everything that Allah loves and is pleased with - whether saying, or actions, outward and inward.”

See Majmū' Fatāwa (10/149)

The first thing we invite to and call to is Tawhīd - to worship Allāh Alone – we should strive to instil the love of Allāh, hope in Him and fear of Him in the hearts of the Muslims. Many Muslim youth today have gone far away from the One who created them and provides for them. We need to remind ourselves and others that we are slaves of Allāh and that we have been created to worship Him – it is only through worshipping Him that we will find peace in our hearts.

We need to remind the Muslims that Tawhīd is the foundation of faith. Shaykhul Islām Ibn Taymīyyah رحمه الله mentions about the importance of Tawhīd:

"Tawhīd is the foundation of Faith, it is the statement which distinguishes between the people of Paradise and the people of the Hellfire. It is the price of Paradise and no one's Islām is correct without it [i.e. Tawhīd]."

See Majmū' Fatāwa (24/235)

We live in a time where many Muslims only turn to Allāh when they are sick, broke, lost a family member or in a very difficult situation in life; but when they are cured or given ease after their difficulty by Allāh, they return to being ungrateful and disobedient to Allāh. What a disgrace!

The Muslims today, despite our large numbers are in a very difficult situation. As a result of abandoning the sole purpose for which we have been created, Muslims will not only live in humiliation upon this earth (as is the case today); they will also face a greater danger on the Day of Judgement, each in proportion to his negligence of and alienation from the true objective.

So, when we speak to our families and to our communities, we should instil in them the importance of Tawhīd and worshipping Allāh, reminding them that success in this world and in the hereafter is only truly found in worshipping Him, and striving for His pleasure.

“Abandoning the Pleasure of Allāh means nothing other than choosing Allāh's wrath as an objective.” – Book: In pursuit of Allāh's pleasure

Imām Ibn Al-Qayyim رحمه الله mentions about the perfection of Tawhīd when he said:

"The perfection of Tawhīd is found when there remains nothing in the heart except Allāh; the servant is left loving those He loves and what He loves, hating those He hates and what He hates, showing allegiance to those He has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what He prohibits."

See Al-Madārij As-Sālikīn (Vol. 3, Pg. 485)

What Should Be Instilled Into The Hearts of Every Muslim?

2 – Love of the Prophet Muḥammad (ﷺ)

The second most important aspect is to instil the true love and admiration of our beloved Prophet (ﷺ), his family and the Ṣaḥābah in our hearts. The only way this will be achieved is if we explain the life of the Prophet (ﷺ) to our families and to our youth. They should know how the Prophet (ﷺ) was the best of mankind and is our true role model to follow. Our youth these days look up to people of other faiths like footballers, rap stars, film stars and so on, trying to imitate them. We have the perfect example for us in our beloved Prophet (ﷺ).

Allāh سبحانه وتعالى says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Indeed, in the Messenger of Allāh (Muḥammad ﷺ) you have an excellent example..." Sūrah Al-Aḥzāb (33): 21

We live in a time where a youngster can name all 11 players of a football team but has not clue about the life of our Prophet (ﷺ) or even the names of his companions. What a sad reality we have fallen into! How is it that the youth are eager to imitate the hairstyles of these 'celebrities', or the way in which they dress, rather than imitating the Sunnah of our beloved Prophet (ﷺ).

Should the young men of this Ummah not be striving to match the bravery and steadfastness of the Prophet (ﷺ) and his Ṣaḥābah (رضي الله عنهم)?

Are not the Mothers of the Believers (رضي الله عنهم), with their modesty, knowledge and sacrifices, more worthy of being admired and followed by the young women of this Ummah?

We live a world where those openly sinning are celebrated, whilst those you call to our salvation are mocked and side-lined.

"The true heroes of the past are forgotten, and the entertainers of today are forever remembered."

We need to teach the Muslims about the struggles and suffering that our Prophet (ﷺ) experienced to propagate the religion of Islām. Loving him (ﷺ) is from our faith. Allāh سبحانه وتعالى says,

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious, disobedient to Allāh).” Sūrah at-Tawbah (9): 24

From the Sunnah we can read that narration of Anas Ibn Mālīk (رضي الله عنه) when he reported: The Messenger of Allāh (ﷺ) said,

"None of you have faith until I am more beloved to him than his children, his father, and all of the people."

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 15) and Ṣaḥīḥ Muslim (no. 44)

Shaykhul Islām Ibn Taymīyyah رحمه الله mentions the reason and importance of why we should love & follow the Prophet (ﷺ) when he said:

"The reason why it is obligatory to love the Prophet (ﷺ) and venerate him more than any other person, is that we cannot attain the greatest good in this world or in the Hereafter except at the hands of the Prophet (ﷺ), by believing in him and following him. That is because no one can be saved from the punishment of Allāh, and the mercy of Allāh cannot reach him except by means of the Prophet (ﷺ), by believing in him, loving him, being loyal to him and following him. This is the means by which Allāh will save him from punishment in this world and in the Hereafter.

This is the means by which he will attain what is good in this world and in the Hereafter. The greatest blessing is the blessing of faith, which can only be attained through him, and which is more beneficial than his own self and his wealth. He is the one by means of whom Allāh brings people forth from darkness into light, and there is no other way to Allāh. As for a person's self and family, they will not avail him anything before Allāh."

See Majmū' Fatāwā (27/246)

Practicing and reinforcing the Sunnah will help to instil the true love of the Prophet (ﷺ) into our lives. Once we know more about him, the more we will love him and follow him. Success is in following in his footsteps. We should follow the example of his companions in loving him deeply. They loved him more than their wealth and sons, and more than their own selves:

It was narrated that Anas (رضي الله عنه) said: "On the Day of Uḥud some of the people fled and left the Prophet (ﷺ), but Abū Ṭalḥah (رضي الله عنه) stood before him covering him with a shield. Abū Ṭalḥah (رضي الله عنه) was a powerful archer who broke two or three bows that day. When a man passed by carrying a quiver containing arrows, he would say: Give them to Abū Ṭalḥah (رضي الله عنه).

Whenever the Prophet (ﷺ) raised his head to look at the people, Abū Ṭalḥah (رضي الله عنه) would say:

'O Prophet of Allāh, may my father and my mother be sacrificed for you, do not raise your head lest you be struck by an arrow shot by the enemy. My neck is before your neck.'"

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 3600) and Ṣaḥīḥ Muslim (no. 1811)

Take time out to teach your families about the life of the Prophet (ﷺ); either read them a book or listen to lectures on the Sīrah together as a family. Once we instil the love of the Prophet (ﷺ) and follow him then we will see our communities grow as a united Ummah. Imām Mālik Ibn Anas (d. 179H) رحمه الله said, "The Sunnah is like the Ark of Noah. Whoever boards it will be saved, and whoever does not board it will drown."

See Tārīkh Dimashq (no. 12275)

What Should Be Instilled Into The Hearts of Every Muslim?

3 – Love of Islām & The Muslims

Instilling the love of Islām and the Muslims in the hearts of the youth is essential. We live in a time where there are many different mindsets and ideologies that are corrupting the minds and hearts of the Muslims. The Muslims are bombarded daily with ideological attacks and doubts, which can overwhelm those who don't have a solid understanding of their Dīn.

We need to all turn back to Islām and the beautiful principles within. All other religions and ideologies will not be accepted by Allāh, the only religion accepted by Allāh is Islām. Allāh سبحانه وتعالى says,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"Truly, the religion with Allāh is Islām." Sūrah Āl-'Imrān (3): 19

When educating our youth about Islām we must bring to light the importance of adherence to this Dīn and implementing it in a holistic manner. Today it is not enough to just tick a box on a survey affirming that we are Muslim; rather we need to implement Islām in our actions by calling mankind to the worship of Allāh alone, enjoining that which is good and forbidding that which is evil.

We need to not only instil a love for the religion of Islām, but also its people. Al-Walā' Wal-Barā' (Loyalty and Disavowal) are key principles in the Creed of Ahlus Sunnah Wal-Jamā'ah. Love for the sake of Allāh, and hatred for the sake of Allah is one of the pillars of belief which has been neglected so much in the world today, to the extent that many Muslims hate those they should love, and love those they should actually hate.

Allāh سبحانه وتعالى says,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ

"The believers, men and women, are Awliyā' (helpers, supporters, friends, protectors) of one another..." Sūrah at-Tawbah (9): 71

It is very unfortunate that most of us are simply living in our own bubbles and are unaware of the reality and the situation of this Ummah. How is it that we allow the mainstream news broadcasts to dictate what we should be saddened by, or what should make us feel glad? We go into an uproar when something happens close to home but are unaware of the situation of this Ummah as a whole. How sad is our reality that we are eager to jump on the 'trendy' hashtags, whilst we are unaware or (worse) silent on the situation of our oppressed brothers and sisters in India, Kashmīr, Afghānistan, Syria, East Turkistān and elsewhere.

We need to strive for unity and love for each other. Abū Mūsā (رضي الله عنه) narrated: The Prophet (ﷺ) said,

"A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers.

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 481)

Narrated by An-Nu'mān Bin Bashīr (رضي الله عنه): Allāh's Messenger (ﷺ) said,

"You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 6011) and Ṣaḥīḥ Muslim (no. 2586)

Let us strive to love the Muslim Ummah and be of help to those who are oppressed in anyway was possible. Making supplications for them, give charity, building awareness of the their situation, supporting the right causes that are helping them and in all other ways possible.

Another issue we need to pay attention to is our children and youth. In our current time many Muslims have left the fold of Islām and have either adopted another religion or just have become atheists due to doubts and outside influence, while the sad reality is that their fathers, mothers and family don't have a clue about it. Each doubt leads to another, and together they slowly tear apart a person's faith whilst they lack the tools to address them.

It is so important to nurture our children and the younger generation on the fundamentals of Islām, and if at any time they have a doubt we must address it with them straight away. We must provide the Muslims with the tools to combat the ideological attacks on our hearts and minds.

Our children and youth can be the leaders of tomorrow if we teach them the correct understanding of Islām.

We need to spend time on a daily basis with the family and focus on teaching them the fundamentals of Islām so they are firm at times of trial.

May Allāh guide us and our families to the truth and keep us steadfast. Āmīn

Memorise the supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى

Allāhumma innī as'alukal-hudā wat-tuqā, wal-'afāfa wal-ghinā

“O Allāh, indeed, I ask You for guidance, piety, chastity, and sufficiency.”

Recorded in Ṣaḥīḥ Muslim (no. 2721) on the authority of ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه).

اللَّهُمَّ اهْدِنِي، وَسَلِّدْنِي

‘Allāhummah-dinī wa saddidnī’

“O Allāh! Direct me to the Right Path and make me adhere to the Straight Path.”

Recorded in Ṣaḥīḥ Muslim (no. 2725) on the authority of ‘Alī (رضي الله عنه).

List of Books To Read To Family & Study

We should hold circles of knowledge on a weekly basis in our houses for everyone to read and learn about the religion. Allāh سبحانه وتعالى says,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones." Sūrah At-Taḥrīm (66): 6

All the books below are available in the English language. I have put together a short list. There are many books but to keep it short I have only added a few under each heading.

The first book without doubt we need to read and study is the Qur'ān – the words of Allāh سبحانه وتعالى. We must make the Qur'ān our main focus when studying Islām. We should learn how to recite it correctly and then teach family how to recite.

Some other subjects and books are below:

‘Aqīdah (Creed)

- The Creed of Ahlus Sunnah Wal-Jamā'ah by Shaykh Muḥammad Bin Ṣālih al-‘Uthaymīn رحمه الله.
- The Creed series by Dr. ‘Umar Sulaymān ‘Ashqar رحمه الله.
- ‘Aqīdah Wāsiṭiyyah by Shaykhul Islām ibn Taymīyyah رحمه الله and all the books of the Imām on ‘Aqīdah.
- ‘Aqīdah Aṭ-Ṭaḥāwīyyah of Imām Abū Ja‘far Aḥmad Ibn Muḥammad Aṭ-Ṭaḥāwī رحمه الله with the explanation of Abu’l-Ḥasan ‘Alī Ibn Abi’l-‘Izz رحمه الله.

Islamic Fiqh (Islamic Jurisprudence)

- Akhṣar al-Mukhtaṣarāt (The Supreme Synopsis) authored by Imām Ibn Balbān al-Ḥanbalī رحمه الله (Ḥanbalī fiqh).
- Mukhtaṣar Al-Qudūrī authored by Imām Abu'l-Ḥusayn Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn Ja'far Ibn Ḥamdān al-Qudūrī رحمه الله (Ḥanafī fiqh).
- And other beginner texts depending on the madhab you follow. It is recommended to study Fiqh with a teacher so one understands the rulings correctly.

Tafsīr

- Tafsīr As-Sa'dī by Shaykh 'Abdur Raḥmān al-Sa'dī رحمه الله.
- Tafsīr of Ibn Kathīr Ad-Dimashqī رحمه الله.

Ḥadīth & Characteristics of a Muslim

- 40 Ḥadīth of Imām Yaḥyā Ibn Sharaf An-Nawawī رحمه الله with the explanation of Imām Ibn Rajab رحمه الله - The Compendium of Knowledge and Wisdom.
- Riyāḍ Aṣ-Ṣālihīn by Imām Yaḥyā Ibn Sharaf An-Nawawī رحمه الله.
- Adab Al-Mufrad of Imām Al-Bukhārī رحمه الله.
- Ash-Shamā'il Muḥammadiyyah - The Depiction of Prophet Muḥammad ﷺ - Imām Abū 'Īsā At-Tirmidhī رحمه الله.

Sīrah of the Prophet Muḥammad ﷺ & History

- Ar-Raḥīq Al-Makhtūm (The Sealed Nectar) by Shaykh Ṣafīur-Raḥmān Al-Mubārakpūrī رحمه الله.
- Provisions for the Hereafter by Imām Ibn Al-Qayyim al-Jawzīyyah رحمه الله.
- The Prophet and His Ten Companions Who Were Promised Paradise by Al-Ḥāfiẓ Abdul-Ghanī Al-Maqdisī رحمه الله.
- Stories of The Prophets (Peace be upon them all) by Imām Ibn Kathīr Ad-Dimashqī رحمه الله.

Purification of the Soul

- Diseases of the Hearts & Their Cures by Shaykhul Islām Ibn Taymīyyah رحمه الله.
- The Friends of Allāh & The Friends of Shayṭān by Shaykhul Islām Ibn Taymīyyah رحمه الله.
- Patience and Gratitude by Imām Ibn Al-Qayyim al-Jawzīyyah رحمه الله.
- Inner Dimensions of the Prayer by Imām Ibn Al-Qayyim al-Jawzīyyah رحمه الله. All his other books on the purification of the soul.
- Awakening from the Sleep of Heedlessness by Ibn Al-Jawzī رحمه الله. All his other books on the purification of the soul.
- Discipline: The Path to Spiritual Growth by Imām Ibn Qudāmah Al-Maqdisī رحمه الله.

Above is a short list of books, the Muslim should try and buy all the above and keep them in their library and read them with their families. We have unfortunately left the act of reading and are instead only occupied by YouTube and audios which also have their benefits. We need to make time every day to have a portion we read from the Qur'ān and also books on other subjects.

Importance of Having Teachers & Learning from Them

Allāh سبحانه وتعالى gives examples of the virtue of the one who possesses knowledge in His Noble Book,

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

"Say: 'Are those who know equal to those who know not?' It is only men of understanding who will remember." Sūrah Az-Zumar (39): 9

He سبحانه وتعالى also says,

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"Allāh will exalt in degree those of you who believe, and those who have been granted knowledge." Sūrah Al-Mujādilah (58): 11

Knowledge can only truly be obtained from the trustworthy scholars of Ahlus Sunnah, not just anyone who is eloquent in speech and narrates a few narrations. One should strive to sit with the trustworthy scholars and their students and learn Islām. We cannot just read ourselves and derive rulings from the Qur'ān and Sunnah directly that have not already been discussed by our scholars.

Subjects like 'Aqīdah, Tafsīr, Ḥadīth, Fiqh, Uṣūl and others should be studied with a teacher known for his knowledge so one can understand and implement it in the correct way without innovating in the Dīn. The severe warning of innovating in the religion is known from the Sunnah and from the Salaf.

‘Ā’ishah (رضي الله عنها) reported: The Messenger of Allāh (ﷺ) said,

"Whoever innovates into this matter of ours that which does not belong to it, it will be rejected."

Recorded Ṣaḥīḥ Al-Bukhārī (no. 2550) and Ṣaḥīḥ Muslim (no. 1718)

Ibn ‘Abbās (رضي الله عنه) said:

"Indeed, the most detestable of things to Allāh are the innovations."

Recorded by Al-Bayhaqī in As-Sunan Al-Kubrā (4/316)

All students should be connected with the scholars of Islām and their students. If at any time you have questions refer it back to a scholar you trust, so that he can explain it to you with the proofs from the Qur’ān and Sunnah.

Imām Ibn Al-Qayyim رحمه الله said,

"The Prophet (ﷺ) designated ignorance as a disease and he designated the cure as asking the scholars."

See Al-Jawāb al-Kāfī (1/8)

An excellent book I recommend all students on knowledge to read is - The Etiquette of Seeking Knowledge by ‘Allāmah Shaykh Bakr Abū Zayd رحمه الله. It will help us learn how to search for knowledge and all the etiquettes that come with that.

May Allāh make it easy for us to strive and learn from the righteous scholars. May Allāh accept our deeds, give us beneficial knowledge and make us a means of guidance for others. Āmīn

All Praise Is Due to Allāh and His Blessings and Peace Be Upon His Prophet, His Family and His Companions.

Your brother in Islām Abū Ismā’eel

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